

M1506
Thursday, December 26, 1968
San Francisco
Group I

Mr. Nyland: Everything going? Forty-five minutes on that one? Huh? Will you watch it? Good.

So, now I'm becoming a little more familiar. I think it would be quite a different thing if I were here for any length of time, because then my obnoxiousness can be stretched out over a couple of months. You know, the difficulty very often is that I feel that certain things are necessary and I would like to condense them, and then in that kind of a condensation it becomes sometimes a little harsh, and also sometimes the things we do may not always be entirely right because not enough thought has gone into it.

For instance, about Christmas Eve I think I was at fault a little. Because I'm sure that there were some people who were disappointed ... and I think it was my mistake in not allowing enough for the children, you might say, to have their 'play' even if it involved the presents and so forth before I would speak; and that we then in the beginning should have had some songs and things of that kind to give them ... to give the children their right. But it was not considered entirely from that standpoint, and what prevented me partly from doing it is that I was anxious to say a few things about Christmas which I could not say later, and that also the period between Christmas and New Year is a very important one.

So whatever that is for explanation, I'm sorry and maybe another time or another Christmas we may do differently. There is also something: I think that you are not as yet used to each other, and particularly regarding the children, to know really how to take care of them when there are more than one ... or more than your own, and that one always remains identified with your own children so you are already, because of that as parents, in a little different situation.

But all of this, I think, gradually will change when I have an opportunity to see a little bit

more—that is, when we can Work together better and can understand each other—so that I will not make a mistake. Because I ... you have to allow for that to some extent; because I don't know where you all have lived in the period that I was away and all I remember is seeing you, and what I then remember may have changed even during the period of your, let's call it with a big word, 'evolution.'

Now about ... this is the last meeting, now, before Seattle. Then we pick the thread up again on Monday. On Monday, as you know, we'll have II and III together again, and that particular meeting should be a meeting solely for description of Work. That is, we want to go into detail about what is required—description of the method, perfectly good reason why it should be like that—and to give a certain background to it, but definitely talk about Gurdjieff and the ideas. As you know, the first two meetings were devoted to a generalization of where Work really belongs and the perfectly good reason for the existence of Work as a way out of the conditions in which we are in ordinary life.

So if that's the case—that on Monday and the following Monday again we will talk about Work in detail—maybe tonight you would like to talk about something else. I do not know what kind of questions you might have, but being Group I there are, of course, a few things of detail which I would like to mention. But, that is not that important. Then, perhaps questions you might have for yourself as Group I, or as representing the ideas for yourself with an understanding among yourselves when it is presented in Groups II or Group III. With other words, that it is a question of an exact language that we can all agree on, that we are not going to be led astray by the statement of someone else; and also when it does happen, that you will have the strength to counteract it and not let it go if you're not convinced that it is the right way. Although you may not be able to do that in Group II or even in Group III because for that, when there are new people it is necessary to have more or less a united front and you cannot quarrel among yourselves—even if there are seven people in Group III, that what they say has to be correct—but if there is a misunderstanding, or not as yet enough clarity, then the place is Group I. Because here you have to straighten out all the different interpretations of your own and agree on an exact language.

Now, when I say something about your attitude in general, it is not that I want to be critical. Because all I have in mind is to see how we can Work better together, and when we talk about tapes and material that is available and I emphasize the necessity of really study ... that is, really I

feel that it is very necessary to associate with the ideas and really think about them and ponder, and perhaps make some notes.

I used to make copious notes about discussions with Orage, and of course I still have them because I don't throw things away. And for me it's very interesting to look at them now once in a while, and still remember what they meant. Orage talked all the time so it was difficult to take notes; but there were certain things in it that struck one, and even after so many years now I do remember the circumstances under which Orage would mention such a thing, and even a few notes is sufficient ... are sufficient to help me to bring it back.

When I say I don't think you study or you read or you really talk enough, I say that with a certain trepidation. And again, I compare—which I should not do. When I say that conditions at the present time are different because of different industrial development and a different atmosphere of youth and more and more superficiality, then of course it is impossible and it is also unfair to compare with conditions as I remember them when I was younger. And at the same time, this whole question now in Group I must be faced; because you now cannot hide anymore behind that kind of an influence from the outside world; that, I think, you have to be acquainted with. You must know it for sure, that that may be an indication that you have to Work more, but it should not prevent you from Working. And it's on that basis I think you don't exchange ideas enough—not among yourselves.

And that brings, again, to the foreground the question of responsibility for those when they do take, let's say, tapes out, and it's really idiotic that there is still that kind of delinquency. It shouldn't be. You ask yourself: What are we, young children who have to be chased or have to be struck with a stick and spanked? Where is your Conscience? In this Group there should be Conscience among yourselves. You should have a relationship with each other. You should really know that if you do take out a tape and it's late ... and of course the penalty of six months may be very idiotic, but at the time we had to do something, and that is the kind of a system that happened to exist. We'll stop it, because it doesn't work. And a question of fines, it won't work either. And I have thought, if the fines are connected with putting you to shame in the eyes of everybody by putting your name up on the bulletin board that you are ... you have to pay ... you're in debt because your tape was late—maybe that won't Work either, and I honestly ask you, "What will we do."

Because, you see, one thing that is needed is that when you want to get a tape because

you're interested—and you know yourself how it is sometimes: one becomes interested in certain things, and you are in a certain state in which you want to know a little more, and it is almost as if there are two or three days of your life and you are really interested in your inner, inner activity and you have read something maybe as a side issue or maybe as some kind of a religion or some remark that someone has made about a different kind of religion or something that you remember but not entirely correctly—and you are in a state almost, I would say, of a certain 'excitement' which research ... and the desire to wish to know every once in a while can give to one, then you say, "Now I would like to know; there was a tape, I remember." And you go to the Index and you find a tape, then try to find it and the tape isn't there—and immediately all your enthusiasm is gone, and you are not going to build it up when the tape comes back, because that moment is gone. And who is then at fault: Someone who happens to keep the tape perhaps a little too long; or, that there were not enough tapes and there is only one copy.

So, we have to make a rule for these things, and the rule is in the first place—and you must help me now—that all tapes are returned before the first of the year. All tapes, without exception. Transcription tapes, reading tapes—whatever it is, everybody bring their tape back here and give them to the proper person, so that next week when I come back I will know what tapes there are. We'll make a list and make sure and check it against lists already existing.

And the second rule is, there is one set of tapes—consecutive without any missing—which is kept upstairs in my office. And it will stay there after I leave, because I don't want those tapes to go out at all. As a matter of fact, they will not go out of that room. But they are available for those who want to look up something, because sometimes you remember the number of a tape and maybe the resumé makes you feel that there is something you would want to know. That is the kind of a room where that kind of a tape can be played to see if that is what you want instead of borrowing a tape and finding out it is not the tape, it is something else. That is what that room can be used for, and you are there on your honor.

You know an honor system. You're familiar with that at college. I don't know to what extent you were exposed to it and how often you have cheated. In this kind of a surrounding, we do not cheat anymore. We are past that, and Group I is honest, and your word ought to be as good as gold. That's why I say it is so funny that you keep tapes too long and then resent it, even, when you are supposed to bring it back already. It isn't right. You hurt other people. You hurt those in particular who are honest, and it is not right for them; because they say, "Why

should they be honest when someone else isn't," so you do much more harm than you think.

So that is what we call the 'originals,' which stay here. Anyone who wants to borrow a tape is quite welcome to it. We may make special rules, still, as far as members of Group II, which should not have Group I tapes. This, I think, is a general rule that should be adhered to. We made it, in New York, in such a way when I left and turned Group II over to ten other people; of course I was not familiar anymore with the different people in Group II—even if I had the Group, it was too big for me—and then we simply made a rule: None of Group II can have a tape ... in order to safeguard against the misuse of Group I tapes, or those tapes that I didn't think belonged to circulation. And of course ... there are, of course, exceptions, and it was then up to each Group leader to allow a Group I tape to be used or to be listened to by one of the members of a Group II.

That kind of state still remains, and it is also applicable here. Anyone in Palo Alto will have to go through the person who is in charge. I do not know to what extent it's permanent in Palo Alto, but whoever it is. Berkeley—the same thing. San Francisco Group II—same thing, any member of that. Where the Group leader feels they're entitled to listen to a special kind of a tape, they can have it upon the recommendation of the Group leader, and not because *they* would like it. And that should be a rule which should be adhered to. That's the only way by which you can keep track of it, and also you must make sure that that what goes out as that kind of a knowledge is really put in the right place, and that you can trust the person.

It all comes down to a question of trusting, trusting each other. If you lose trust in anyone in this Group, it's not right. If you have any doubts and if there is disagreement or if there is some form of criticism, always straighten it out, always admit it or come to a conclusion or an understanding of why another person thinks perhaps differently from you. There's no need for an absolute agreement on an intellectual level. The fact that I know how someone thinks may be quite sufficient for me, even if he thinks differently; as long as I know why he thinks that way—and there are many different intellects among us and different ways of how we have been conditioned—and when you give a chance to someone to explain why they think that way, most likely you can agree. Even if you don't agree—even if—you now know what I mean.

So, for the borrowing anyone can take it out of the lending library. The rule for music of Gurdjieff is very strict now: No tapes will be given out for loaning purposes. No records, or ... no records on tapes will be given out for anyone who wants just to listen to it. The music is

available—printed—and we'll try to get it for you if you're entitled to it or if you wish. It's on the open market. It may not be so easy to get, but at least it has been published. Tapes of music of Gurdjieff are not available; than only to be bought, and then with special permission of me—or Peter when the tape comes from him. Tapes of DeHartmann which were on record are available on records, and you can buy them at the Foundation. The tapes themselves, I don't want to be sold or even loaned out. We've done it in a few instances because some of the records were not available at the Foundation, but I think that we have to let go. And at certain times you can listen to the music when you are together, but it should be kept separate and no one ... because, who can tell who listens. And again, it isn't right. It's a kind of music that should not be heard by everybody. As far as my own music is concerned it doesn't make any difference, anyone can have it any time.

So, as far as the tapes are concerned, whenever any meeting tape would like to go out it has to be copied if it is not available in the lending library, and for that kind of reason you will have to wait until it has been copied by Bill. There is no exception to that rule. Excuse me, there is no exception to that rule. This applies to everybody. The fact that you would like to loan it ... to borrow it and it can be loaned out, it doesn't make much difference if you get it in two or three days, and Bill will do his best to see that you get it soon. If you are anxious to listen to the tape the opportunity is in the little room upstairs, and you can sit there with special permission from whoever is in charge of the tapes.

Index, résumés, transcriptions—it's a special problem. We'll have to talk about that more in detail. It's not necessary to talk about it now. It has to be done in connection with New York ... or the Barn, with Seattle, and with Boston so that we don't duplicate, that we really you might say 'finally' get to the point where many of the hundreds of tapes that have never been transcribed perhaps should be transcribed, and perhaps not—perhaps they're not worth it. We will look at it from that standpoint.

Now, that's a little detail. I go into, really, in detail about that because it is linked up with a very general problem: Of you working together and trusting each other. I remember, it was probably a couple of years ago I talked here about an emotional relationship, and devoted the whole meeting to talking about what is really required among all of you—and all of us, for that matter. What is it that you really feel and to what extent do you want to have something to do with each other. To what extent do you enter into someone else's life. What is it that you know

about them; not just intellectually—with the birthday and such-and-such—no, really where are they living, and what do you know.

And this applies particularly for those who have Groups as Group II. I think after some time you will have to break up your Group II, but you are in a favorable position because you already have three Groups in different sections, so that problem need not come up as yet. Some people will have to learn how to teach, and for that it is good that they are faced with a problem of having to say certain things in public and formulate it and then trying to stand on their own feet. There are enough tapes about that—what is really of a Group leader—and I don't want to talk about it now.

What is there in ordinary life that you now want to talk about regarding Work. The problem of relationships of yourself—not only of friends; in the first place, those that are intimate—of what is it that you feel you really ought to do, or could do. From the standpoint of Work, now, not from the standpoint of ordinary life. You can solve many things by an adjustment, but maybe they are not permanent and maybe they are not sufficiently understood, and maybe you don't profit by them. But if you, for yourself in any kind of a relationship that is difficult could really remember that there is Work to help you, then perhaps there is something possible that is not possible in an ordinary, subjective way. If you have problems of that kind; if there is something perhaps of that kind of a personal nature; or that you're up against relations with each other; or that there are certain scenes and experiences that you remember in which a person behaved in a certain way, we have to learn to be able to talk about each other the way we think we are, and what we dislike.

Orage mentioned a few times that it would be necessary for a Group of this kind to be able to be put on the operating table, and that you leave all your likes and dislikes, as it were, 'outside of the door'; and you come here even to be looked at, but perhaps even to be diagnosed by those who are your equals, and there is that kind of relation: Very much necessary to straighten out what you really think was wrong on the part of someone else. In that way perhaps we don't work enough together, and I feel that ... and sometimes I'm really sorry that I'm not here more of the time. I will be here longer at other times. We'll divide it a little bit more in the next year. We will talk about that on New Year's Eve.

What questions have you now.

Susan Wilmarth: When I'm by myself—you know, away; I go on a trip; like I went away—I feel

responsible for myself in a way that I don't with Jerry and I know ... and I Work much better on myself. And I know it has a little ... I know it has something to do with being with another person and then, you know, you have to face their reaction to the way that you are. I also feel that it has something to do with using the other person to avoid something, and I'm not sure exactly ... I'm not sure of that or what it is—how I do it—because I don't mean to, and it seems to happen with things like not getting up and not wanting to, you know?

Mr. Nyland: You know, it is different for different persons, and it also changes in accordance with the relationship. When a relationship is really one of enough understanding that you can talk about Work ... and that the other person can understand what you mean when you relate an experience of yourself, and also that gradually such a person can accept you for whatever you are the same as he or she would have to accept herself the way she is—that is, if there is in the relationship the possibility of the acceptance of the other person as they are—it's a very good time to be able to Work together. But when that isn't there as yet it's very difficult, because one will find all kind of excuses of not wanting to Work because of the other person.

Now, when one is alone one is relieved for a little while of that kind of a presence and you might even say the 'influence' which happens to be there and sometimes is not desired, when you are honest with yourself you will find that after some time when you are by yourself you are rather limited in the stimuli that will affect you regarding Work. Unless there is such a tremendous desire in one that will not be extinguished, you become more and more dependent on someone else with whom one is close, or even lives together.

It is quite right to be a little bit away and alone for some time. During that period you find out what is your own, you also find out what is the thought of the other and the influence then on you. And although you may not want to appear then because the other is there, you can then act 'as-if' the other is there. The relationship for oneself if one... Take, for instance, Imitatio Christi—you know, by Thomas à Kempis. It's a book in which a man is comparing how to imitate Christ and how to be, and constantly has in front of him a certain picture—usually, of course, it was Roman Catholic: more or less, a cross—which indicates as a symbol as if there is that presence, and in that presence one has to behave in a certain way. The advantages of a relationship is, when one is not present to each other is to be able to create the relationship 'as-if' it exists, and the more one does that, the less one is affected by either being there or not being there.

That is the one side—that is, the side when one is away. The other is when the other is present, and then there are many different ways by which that presence of someone else can affect you, and sometimes adversely. It depends. If the other person is a little bit too critical and starts to tell you how you should be—and particularly would tell you how to Wake Up—you will resent it, if the other person can be as they are without saying anything or doing anything, they are of very little use. And in between there is a possibility of another person behaving in a certain way that the manifestations become known, and that sometimes in a manifestation one introduces a Legominism. That is really the necessity. By Legominism, of course I mean that what is just a little different from what one would expect. It goes without words. It is a change of one's mechanical behavior by the introduction of something that is unexpected and doesn't belong there and, because of that draws the attention to something that has to be maintained, which is the reason for the Legominism to exist.

In the relationship between people it is sometimes very subtle; and sometimes you can say the other person happens to be also human and is not always in control of his movements, and there may be ... sometimes involved different kinds of ordinary relationships on the basis of which there may be such a wish on the part of the other to help or to do something for the 'sake' as one says 'for the other,' so that he forgets that it is necessary only to create conditions in which the other can grow.

Conditions which are created can never be pushing. They have to be conditions in which the other person can grow—I've said many times, as if it is in a 'vacuum.' And that's extremely difficult; because even if one tries, it is usually interpreted—if it is made vocal, in any event—that it becomes something that becomes pushing whereas in reality it isn't, it is only to hold up a certain ideal in front of the other person, hoping that they will see it.

Sometimes the least little bit of a gesture of a certain kind which can be established at times when one is not involved, neither in Work nor in each other; when one can talk about Work and the necessity of it in an ordinary, common way and where both would admit that there is no argument; the least little bit of something in which one that says—let's say, places one's hand on the table—which may be known for the other that it is that, and it has a meaning. I've told you once, perhaps, or have mentioned it: Driving a car with someone else, there can be an understanding, and... I do not know if I mentioned it, all I did was to put one finger over the other, and that was all and it was enough.

Now, of course that presupposes that the other person, particularly in an intimate relation has to be very sensitive. And when they are not sensitive it works the other way, because then it is resentment. One must never talk about Work when the other might be resentful, or might become. One only should talk when the conditions are right; and then one can really help each other, because both can agree in the aim that is not between one ... between two people, but the aim that is for both far away. As soon as you can—out of your different ways of how to talk or how to create, even, conditions—can eliminate the personal element, as soon as you are able, and can be able, to represent in whatever manifestation one's inner life, the aim is not anymore of this 'Earth,' as it were; because inner life is on the road to the possibility of reaching, I call it now simply, 'Infinity'—which is too big a word, but it is something which is far off as a desirable aim—and the aim, of course, has to be in contact with possible Objectivity, or possible lightness.

There is one thing about all of this: Never to lose patience. Because if one becomes, because of patience, a little irritable, it again works the other way. There is another point, however: How can one see each other. How can one really realize what a person is. Only when life is expressed. So when there is a manifestation in which life-force is expressed, it can be useful. Sometimes when one is drunk it can be expressed in that form of behavior and sometimes when one is raving mad it can be expressed, and these are conditions that one has to face once in a while, and not get out of their way. It is very good, sometimes in ordinary life we say, to 'let off steam,' but sometimes it's really very good to get so mad at each other that then at that time one really sees what is meant. And life comes out, and on the basis of that there is a chance really to be Awake, and that helps.

Susan: Can you just say, about creating conditions for someone else, and ... it's as if what you were talking about last Sunday, about expressing something through an action or...

Mr. Nyland: Sometimes. It is not always that, because if it's an action it may not be understood. Creating a condition for someone else is really much more. It's to be able to make such conditions, which you understand, in which the other could grow. So it is much more than just Being. It is actually the creation of something in which, knowing the other person psychologically, they would have to respond in a certain way; and you hope, then, that because of that, that they could have a chance to look at themselves.

Susan: And you have to know how they...

Mr. Nyland: Yes, one has to know where the other person lives. And that is the difficulty; because I assume always that what I know and what I think is right ... is right for someone else, and of course when one starts to insist on it, there's much more objection and rebellion.

But that's why I say, patience is necessary; because one may not always know; particularly when the person has an entirely different kind of a background, you may not know how they are and what they are and whatever there is ... there has been in their lives, it may take many, many years to find out.

It's the same as with a child. You surround a child with beautiful colors; you don't have to give it to them; it is in the surrounding, so that the impressions they get are colored in that sense. You surround a person with books of a certain kind without telling them "read them." You almost by the way remark about the weather and then let it go, and perhaps such a person will go to the window and look out. There are sometimes in a change of the voice that it is possible to draw attention to it, because it is a little different. And it may be meant for the other person, but I say 'by the way.'

Susan: That's what I meant. If I do that kind of a ... a thing, you know, sometimes I do it for myself also. You know, I...

Mr. Nyland: You'll always profit by whatever you do like that. It always ... because the fact that I want to do it for someone and I have to put myself in a certain state trying to find out what is right, always helps me. To the extent... [aside: are we at 45 already?] ...to the extent that I understand someone, to that extent I ought to be flexible enough to create a condition for such a person. And the difficulty in that is that I, in my own way am limited and sometimes not flexible enough to create such conditions.

So, it's a very difficult problem. It is not only that you know what the other person is and what really should be desirable, but it is that you are able to create it in that way ... again, like children: If they ask questions you have to answer them; and there are many questions you cannot answer, so in that case father and mother get the Encyclopedia Britannica and can answer the question the next day.

All right?

Susan: I don't understand it all, but I'll try.

Mr. Nyland: Okay. [chuckle]

Yah. All right, Judy

Judy Jacobs: Well, I have a trouble with ... I decide that I want to do something ... it's true in Work and also in my ordinary life, like I set myself ... I decide I'm going to sweep the floor every morning and it works for a few days, and then it gets very dissipated and I just can't continue to do it and it's...

Mr. Nyland: But, you know, a task doesn't last very long, Judy. It is subject to exactly the same thing as ordinary life. It becomes even monotonous or you lose interest, or it is so repetitious that it is not a task anymore. I've said many times, you have to be clever. This is exactly the particular problem that one faces with the personality, which is clever. The personality doesn't want to Wake Up. There is something else that wants to Wake Up, but everything of your personality is really against it and it causes you to create, with this personality, certain conditions ... which it starts to dislike because of repetition, and because of that you have a hard time keeping up interest.

Because the interest has to come from somewhere else. The interest has to come from a real need within yourself—let's hope in your inner life—as something that you know must be done, so that whatever is on the outside as a task is constantly fed by the inner wish. But, one tells oneself that after one or two days you can do it already because the mind is clever enough to see that it is being done, and then it is done without life.

As soon as you discover that you have lost interest in doing it, either you have to change your whole attitude and then say "But this time I wish to do it" then it comes from inside, or forget it. And if you can't forget it, take another task which incorporates more or less the principle of the first one in order not to go too far afield. But, you have to renew it.

Judy: What I mean is, I can't even keep the intensity to renew something.

Mr. Nyland: Darling, it depends entirely how much you wish to do the task. Why does one wish to Work. The question of motivation comes always to the foreground: Why is it that I want to Wake up. And if there is not enough motivation for that—that is, if I cannot really indicate why, if I cannot look honestly at myself and all the time say I am mechanical, I am a slug, I am not the kind of a Man I should be, I behave like a nincompoop, I should really be different, I hate myself—if I cannot say this all the time, there is no motivation.

If I can say it, the motivation does not mean that I have the strength. Because that depends entirely, how much I am bound to my ordinary life. I mean, my ordinary life gives me a certain sustenance so that I don't want to lose it and to go into another field where I'm not so sure; so

whatever the state is—I may realize that I'm this and that and the other and really I ought to do something—but I'm so engaged in that what I'm doing, or I'm so worried about what I have to do, or I'm so lazy to want to give up anything that I now attach myself to, because it's easier to hold onto something instead of risking a little bit of my ... my peace of mind in some other direction.

side 2 These are the considerations that each person will have to say to himself. If I am at the dividing line between that what I want to send as energy towards 'I' and the energy that has to go to the maintenance of my ordinary life, at that particular point of the V I have to know damn well that I want to send some energy somewhere else. And the line of least resistance, or the hope for the future or the disease of tomorrow, will make me send all my energy in my ordinary life. Miserable as I am, I prefer that instead of trying to get out of it. If I know that I will be miserable, I sometimes enjoy my misery. Because then I can say "Yes, here I am"; for the sake of what I do not know, but in any event I don't want to get out of it, and many times when I am in it I want other people to suffer with me; so I tell them about it—how terrible I am, and how I suffer—so that they have sympathy, then perhaps I suffer less.

I do not know. We're stupid sometimes. We forget what is the aim. And if the aim is growth, it has to be based on the fact that I'm not grown up now. If the aim is Objectivity, I must know that I won't find it in subjectivity. But if I keep on hanging around in the subjective world, nothing is happening, and it can't.

So if I lose interest in a task, I lose interest in what I want to achieve. It's not the task. The task is only a little means. I want to Wake Up in a task. I don't want to accomplish the task; that I do in ordinary life, thousands of times—I have a task of washing the dishes, I wash them—that's no task in the sense we mean it.

Judy: No, what I meant ... it wasn't the task, it was that I get ... I get scared. Because I want to Wake Up...

Mr. Nyland: Scared of what.

Judy: ...and then I forget the aim...

Mr. Nyland: But...

Judy: ...and I lose it and then maybe three or four hours go by and I forget that I even fell asleep.

Mr. Nyland: Then there is no interest. Then what will you do, punish yourself? How can you bring the interest back. How can you at such a time tell yourself that you have no interest. And

then you repeat that for yourself, many times—"I *have* no interest"; "I have no *interest*"; "I have no interest"—until you hear it, and then you ... really you can come to a conclusion how silly saying to myself I have no interest, because then you start to compare it with what have you interest in, and then you say "in nothing else." Nothing—I have not even interest in Work—then you may as well bury yourself.

You see, when there is no interest in life, it is stupid. Because I *am* interested in my life as long as I wish to keep on breathing, and I don't have to end up by suicide. I have to come to the conclusion: What is this here that says this. When I can come to that—what is it that is saying in me that I have no interest in life—and it is not true that I have not interest, I have interest, I want to continue to breathe ... and if I actually say I don't want to breathe anymore, try it. [laughter] No, it is true: Such things are utter nonsense, and if one keeps on repeating them for the sake of the gallery, it's even worse.

But if I want to Work I must know that I want to Work, and then at that time I say "Nothing else interests me." Maybe there are lots of other things, including Zen, Krishnamurti, and all the rest—or Tarot or I Ching, or what—no, I am what I am now, now I wish to find out what can I do with myself as I am now. And I can use all the knowledge I wish—of saying "You are here and this astrological chart tells you about this and that and the other"—fine, its good, but what is it that I wish: To roam around the rest of the world and to remain on that surface?, or is my aim to get away from the world and rise above it. Because that's the meaning of Objectivity.

So then I say I want to look at myself, whatever it is that is dictated to me by any kind of a person around me. And I ... of course I don't care who it is. A minister, a psychiatrist, a psychologist, a scientist and any kind of a Man who has an opinion about me, let them say what they wish. Within me something is there that says "But I know what I wish"; and nobody perhaps can tell me and I don't care if they don't tell me and if I pray to God maybe He won't tell me either, but I have an inner desire to find out.

If that is still there, it is my life. So I want to find that within myself, and I go through my inner life, my essence, my essential essence, I come to a point where I say I can't go further. At that point I find something. That is the point of no return anymore; because then I know that is the end, and if I don't find it there I may as well give up because I'm not alive anymore.

So, you see, when such things happen, you simply stop and you sit down. You say "I have no time to sit down, I have to do this," then don't sit down. Wait 'till you have time. And during

the day I am sure there is time, sometime, that you can sit down. Take that time off and really come to yourself. I don't care if you meditate. I don't care if you take a drink. Whatever way it is, something at a certain time will become apparent to you, and at such a moment you will have a chance.

Because the chances are given several times; not forever, but there is a period in a person's life when he is open for Work. That is when his infancy is more or less settled and usually when he starts to have some problems, that then he has problems because of ... ordinary life gives him certain facts which he cannot reconcile, and then that period of the possibility of Work starts. And it is for a rather long time—many years—until a little crystallization starts to set in and then one becomes too closed.

Crystallization can set in early, but it's also possible that it does not set in too early and when a person, even if he is mature he still can retain interest in life and he still can wish to continue to find out this and that. As soon as this curiosity starts to die down, he is already in a bad way. As soon as he is, when he is working physically wants to rest on his shovel, it's already bad. As soon as he calls laziness the fact that he wishes to think, it's a bad sign.

Because it is not thought that he wants. He just wants to sit quiet.

If a person continues to think and is not lazy, then he will remain alive. But that kind of, I call it 'senility' that sets in physically, emotionally and intellectually, is simply that there is no further interest in life; that he has satisfied everything that he wants and everything that he has now is more than enough, and they keep on churning around in their head, in their feeling whatever it is—repeating and repeating the same old thing, the same old friends, and less and less ... and less and less interest. Because they are a sign of smugness. Maybe they have made enough money, or maybe they have to fight all the time and keep on and they are so satisfied by having to fight—and they live in poverty and they live in a surrounding that isn't worth very much but they don't care anymore—well, when that sets in that's the time of crystallization, it becomes more and more difficult for such a person to become interested in Work.

But fortunately there is a long period between that beginning and the ages ... it depends a little bit; sometimes ten years old is already sufficient to tell something and perhaps sometimes they stop that kind of growth ... until forty, maybe fifty, maybe sixty, it is very difficult to say; it depends on the conditions, and for some people, fortunately, it goes all the way, until they die.

The other day I talked about dying in three different stages. Different people, it depends on

that. If I'm intellectually inclined and my mind dies too soon, I have no interest in Work. But if it happens that I'm interested in Work because of an emotion, I may stay alive a little longer even if my intellect is not so good anymore and even if my physical behavior is a little bit too decrepit; a person then goes over into his emotional state and he can let other things drop by and reach in an emotional state a certain form of unity, but it is not a fusion in the right sense of the word, and the more we wait the less chance there is to become united, And of course if that happens the person dies and then what happens with him afterwards, probably he has to come back.

So I would not worry now about that particular period. It will knock on your door during that period when it is possible, and those opportunities are constantly given; sometimes accidentally by Mother Nature, sometimes as an influence of Great Nature on Earth, sometimes with a sending of a messenger which happens to come towards you in some way or other reaches you, and sometimes—and this is exceptional—it can reach you at a certain moment without knowing where it comes from as an influence perhaps of some kind of a spirit or someone who still remembers you—maybe dead, maybe helping you or wishing to help you. One doesn't know. But it is true: If I don't give it ... pay attention to it such reminders will become less and less, if I do pay attention to it the reminders will become more and more. And then it's a question of remaining open to the possibilities; and each time that there is really something that disturbs me, that I must Work, I must be honest and make an attempt.

All right?

Yeah.

Keith Andrews: When I first started to Work, Mr. Nyland, there were points when I was able to, if I didn't have a wish, to create a wish as I Worked more and more with one effort. Uh, but lately it's become very sporadic where I can do this. One day I can start off the day and have no wish at all, and be able to go through the day and make attempts and create a wish and Work on from there.

Mr. Nyland: How do you start with the first attempt when you have no wish.

Keith: With absolutely no wish at all? I, I start just being alert to myself and walking down...

Mr. Nyland: Why do you wish to be alert to yourself.

Keith: At one time I... Well it's just one way I Work.

Mr. Nyland: No, then the first statement is not right. When you say you have absolutely no wish,

it's not true.

Keith: Well, I know I ... I know I should Work on myself.

Mr. Nyland: Well again, where does that come from. It is a consideration in your mind, and when you say you 'should' Work, it means I wish I could Work. Don't be too narrow about this question of having a wish or not. I think that each person, every time that they happen to see himself and sometimes is a little bit more impartial than other times, comes to the realization that something ought to be done. Very often it takes the form of remembering that Gurdjieff has existed. One lives already, after some time in contact with Work, in a certain world where there are little reminders that come to you, and even if you do not wish to follow up on it, you can if it comes to your mind. And many times when you don't want to you, you say "Yes, that's right, it would be nice and I don't"—if this happens to be—and of course that is usually the reason: I come and I see it and there is something that reminds me, and I don't want to take off the time.

Is it possible for you to remember that kind of a moment a little later?

Keith: Sometimes.

Mr. Nyland: You see, when I refuse something ... when I have said something, when I have undertaken certain things and I have carried it out, many times in my memory there is a revision or a memory of that what I've done, and sometimes I like it and sometimes I don't and I may be critical about it. I do remember I go out of the door and I put on my jacket and I said "Goodbye," and I went out of the door I remember that I said "goodbye" but not very nicely. Or whatever it may be, many times you see that what takes place in the memory is very often a repetition of what you have already gone through. And then it goes like this: back and forth. That is the way a memory starts to function: You are here but you remember something back and you go through it again and you continue, you remember something back and you continue, and all the time you remember what you have been.

If at such a time you remember that the moment Work knocked on your door and you didn't open the door—try to become clear about that, of how you then have functioned. To what extent can you then say it was an 'opportunity' and I didn't take it. It was something good, and I didn't want to act on it." Or maybe you don't have a judgment, but you can say "Why didn't I start Work then, and let it go by." And you have to wait until the next memory comes back again and sees yourself in a certain way and you still probably find an excuse why you have been the way you are, but one keeps on adding excuses to excuses when, at a certain time there is a

moment you say "What a fool I am."

Why do I have to go through so many times of saying that I don't want it, and if one is clever one ought to know a little bit about one's mind; because you will say sooner or later I will want it, you see for me there is no question about it. Because if I start to say sooner or later I will want, I say "Why not now." Why wait. You have to reason with yourself. You have to talk with yourself. You have to admit that one is this way or that way, and look at it from different angles. Why is it that I am this way. Why is it that I cannot do what I really should do. Why is it that it is not inborn in me—that it comes to me naturally. Why is it that I am built this way and not differently. Why is it that sometimes I wish I was different and I am not. And what is it, really, that prevents me from changing. Why am I not flexible enough about taking an opportunity if it is there and I would like it. At times I say it is desirable, and still I don't do it. Why is it that I am constantly obnoxious to the ... to the dog, and sometimes I say how stupid I am because I really like the dog.

Try to find out a little bit more about the reasoning in your mind. What kind of thoughts take place, and question at such a time, really if that is the truth. You say "I have no wish," you say "That isn't so; of course I have a wish, but I don't want to act on it." So for all practical purposes it doesn't exist, but you know well enough when you say "I don't," you have considered the question of doing it.

Keith: But it doesn't feel like a wish.

Mr. Nyland: No, of course not, because it's a little thought that immediately takes over. It is a little thought that takes over the wish.

Everything starts with a wish, and it goes over into one's mind in order to formulate it simply because the wish, when it is not acted on, dies out as energy. The wish of one's feeling is linked up with the physical body. When there is no activity corresponding to the wish, there is still energy. It has no chance to be expressed as a manifestation because the body perhaps doesn't want to or it isn't strong enough; still there is energy, it goes to the brain and then produces in the brain a little bit of a thought. It's the same energy and it is fed by the little wish, and instead of dying out the energy has to go somewhere in your personality, and it ends up as a little thought.

Try to formulate for yourself what are the mind ... what is the mind doing and what are the thoughts that take place in it, and give it a room ... give it a 'place,' as it were. Let it go and see

where it is. Let it run around in circles. Take time off a little bit. Stop your ordinary affairs. Stop your mechanicality for a moment and change it, introduce something at that moment. Cut it, and then continue. If you can and you have enough sense about yourself, start talking and break off in the middle of the sentence and then continue. Anything to change your mechanicality will bring something to you, that you say you are doing something for a purpose.

You can be reminded. It's idiotic to say you have no wish to Work. I never believe it. And you know that. Because it means that I am so completely, hundred percent satisfied with myself that I may as well die because then my life is accomplished, but I have a definite desire to continue; not particularly at Work, but certainly I will select a tie I will put on and if there's a little spot on it I will take it out, or if my shoes are dirty I'll do something else, or someone else is nice to me, I react. Sure, I'm alive all the time in ordinary life, and it is idiotic that I would not allow any kind of a thought about wanting to grow up into this life.

As soon as you say "I have no wish" you change it, you say "It's not true, I have a wish." You wouldn't have the statement of "I have no wish" unless there is a possibility of having a wish. Whenever I make a positive statement and I call it positive there is a negative one, whenever there is a negative one there is a chance of a positive one. We do not live in entities that have no opposites. We constantly live in that what can be opposed, so when I say one thing I know what is the opposite of it. If I'm lazy I know the opposite is to be busy. If no wish I know that the opposite is to have a wish.

It is at that time when I decide what will one want to do. Continue, continue, and, as I say, keep on telling yourself you want to continue.

Keith: You mean, in other words, I ... I kill the wish just by thinking about it.

Mr. Nyland: Keith, that's right. That's enough already. When someone tells you something, and you have immediately an answer. Say "Oh no, don't do that," it's finished, I wouldn't go there. Someone says "Oh, I wouldn't do that," you're not thinking about it anymore—when the other person is intelligent about it. You are immediately conditioned. One part of the mind conditions another. This is the trouble. That is how the mind functions. Certain conditionings exist in the mind as a whole, and that determines what the personality is. But when he starts to think, the different component parts of his mind have all their own little worlds, and some have conditionings in that—whatever they are thinking about—and others don't. But it is like a contagious disease. As soon as the other part shows a little interest in the possibility of, I call it

now, being 'Awake,' the one next door will say, "Keep on, sleep a little longer, because...," and then there is a reason why, and a very interesting one: because it's much easier.

If you can, if it comes to that, hit yourself. If you can and you really want to—that is, you determine beforehand—pinch yourself. Have you ever pinched yourself so that it really hurts?

Keith: No.

Mr. Nyland: Okay. Then hit yourself on the knee. Give it a good whack, or give yourself a slap in the face. Try it. The body very often doesn't want to do things and tells the mind ... and it becomes in the mind... I say, objectively it's a form of laziness. Within the mind it's a justification to give in to that what the body wishes, and the mind not being very strong and the body really quite predominant, the body wins. But when there is something in your mind that could become, at a certain moment, spontaneous. You see, it is possible that there is spontaneity in the mind as a result of a little wish which gets out of control, and before you know it you have done something physically. One knows that—an impulse of a certain kind. If under the impulse immediately I hit my face, I'm a different person. Something has happened; not only that there is pain, but I've done something to break it.

I have to break routines of my way of thinking. That's my mechanicality, and the more I am so used to my mind doing this and that and bringing forth all kind of excuses and reasons why not... A person constantly justifies himself. If he is clever he has an answer immediately; if he is not so clever he has to wait a little bit, but he is clever just the same when he doesn't want to do a thing. If you want to beat a dog, you always find a stick.

Really, the mind is a very funny kind of an entity. It's interesting—and sometimes useful, but sometimes it's horrible, really—how it prevents you and how then it will act in accordance with whatever the body says. And the body many times is positive and the mind is negative, and the whole purpose of Work is to turn it around and to use the emotion as a ... as a point of leverage and turn it around like this: Remaining in the emotion, but then making positive what is negative, and reversely. That is the reason for Consciousness: To overcome that what is now predominant as the body, and the mind is so willing because the mind at such a time is so stupid.

But talk to your mind. Really talk, when you have a chance, aloud; one way or the other, as if there are two things in your mind, and one is fighting against the other. Contra each other. "Yes, but..." and then you argue in your mind. Have you ever had dialogues of your mind?

Keith: Oh yes,

Mr. Nyland: Yes. Not your mind and your feeling. I don't mean that. Really in your mind argumentative; one section that says "Yes," and the other section of the mind says "No." Pro and con in the mind. You try it. Formulate one way, and you ponder and you question your formulation.

All right. All of this ought to Wake you Up.

Keith: There's no doubt about it. [laughter]

Mr. Nyland: [chuckle] I hope it Wakes you Up tomorrow.

Is this now the right kind of a meeting? Here you have a chance to talk.

Yes, Charlotte.

Charlotte Lee: Mr. Nyland, how do I find a balance between going outwards and going inwards. You spoke to me this afternoon about being a little more expressive, being a little more flexible and allowing the personality to have life...

Mr. Nyland: Uh huh.

Charlotte: ...and then on the other hand, I feel it's necessary to try to maintain something within.

Mr. Nyland: For what purpose. For the surrounding, or for yourself.

Charlotte: For myself.

Mr. Nyland: Yes.

Charlotte: And I see the same contradiction in not being able to find a balance between being concerned about other people and feeling that I should be a certain way towards others, and then...

Mr. Nyland: Change conditions, Charlotte. The conditions are not always the same. One condition in which one lives requires manifestations, which is your outside world. Other conditions will allow you to have an inner life. They may not be the same conditions. You can change at certain times—dependent on the conditions—the accent of your life, the point of gravity. Try to get familiar with that first: I am in this surrounding, and now I have to behave like this because of *bon ton*—because of some people who expect me to be like this, or I'm teaching, I'm in front of the children and I have to behave in a certain way—now I go out of that room, and I'm myself. In outer life I have an expression on my face of a certain kind. When I go out of the room and I'm by myself, I can have an expression that can look inside.

I first have to know that there is an inside and an outside which can function at different times and sometimes can function at the same time. I can behave any way I like; at the same

time my inner life need not be touched, but something in me knows it is there. And that of course happens many times: You can say certain things and really not mean it; you can be whatever you are innerly, and to the outside world quite different.

Now, what will decide what I wish to be. I start with a surrounding where there is absolutely no reason to be either one way or the other, then I say "Now I want to live in my inner life now, I'm not concerned with anything on the outside." So perhaps I want to think or feel deeply, or religiously, or something that is essentially me, and you might say like a meditation devote time, energy toward that and, as it were, 'come to myself.' Then you say—after that—"Now I'll behave the way I would like to behave, but no one is around and it doesn't make any difference if they hear me," and you behave almost idiotically to the outside. But nobody will see it, because nobody is there. You yell at the top of your voice. You make all kind of unnecessary movements. You twist your body into all kind of things. You put grimaces on your face. Whatever it is that you want to do. Only outside behavior—but, flexible. So then you become familiar with that what your body is able to do, and no one is criticizing you. All you can do is, for yourself you say, "It's an unfamiliar kind of a posture I'm now taking." It may be nice, the real wish is to enlarge your own world and to be able to have enough flexibility to adapt yourself to the outside world if that is required. After you've done those kind of exercises for yourself, you try it out. You try it out on a cat first, or an animal where there is no particular response and when you don't have to be ashamed. And you go into excessive ways of treating an animal. If it's around, care for it—this, that. And you hate it, and you tell it—almost kick it—it's all you.

This is what I mean by a laboratory, and that I want to arrange any way I like so that I can do any kind of experiments that I want to do; and in order to be able to find out what is my laboratory, some day I take all the bottles down and put them on the desk so that there's no room for anything else to work with, and the next day I spend my whole day putting all the bottles back so that my desk is all clean, and I don't know what kind of experiment I will make.

Have you ever lived in a room that is completely chaotic?

Charlotte: My whole house is that way.

Mr. Nyland: Ah, good. Then will you make a room that's absolutely perfect, not a speck of dust anywhere? See how you can live. Lunch with a friend, and the next day lunch with an enemy. Sometimes say the things you mean, and sometimes say the things you don't mean at all. But,

say them.

See, these are little ways of finding out what one is. Because you know well enough when you say it and it isn't so, you know what you are. [Aside: The others continue, don't they? Yeah. So, we'll continue with the others. Never mind that.] You see what I mean? Well, after the cat and the dog and the ... whatever it was—birds and, you know, chimpanzee or any kind of a monkey—you try it with children. *Little* children; they don't care either, because they continue anyhow the way they are, and I don't think you'll do much harm because it doesn't penetrate enough, but *you* can know how to behave. And then you try it with your best friend, and you tell this friend, "I'm going to be obnoxious"—and you can tell—"but I won't mean it." [laughter]

You see, Charlotte, what I mean by flexibility. The changing of one's voice from high to low and whatever you wish to do, it doesn't matter. The kind of expression on your face. You say—this, that—"Oh, yes!," what does it matter! You remain in existence. That what you are is you inside. All the manifestations, all the different forms of behavior, they are nothing compared to your life. Your life counts, not the form anymore; and one takes that form and rubs it away and say, "Get out! I wish my life." And now it comes out—this form and that form—but it's my life that comes out, I don't care about the bottle.

You understand what I mean?

Charlotte: Yes, but I still have a question.

Mr. Nyland: Yeah, of course you have reservations. No questions, because what I said is absolutely clear. [laughter] But you do have reservations.

Charlotte: No, I ... I don't have reservations on what you've said, Mr. Nyland, because...

Mr. Nyland: No, no. For yourself.

Charlotte: ...you've said this to me before, and I *have* tried, I *have* done it.

Mr. Nyland: Yes. Wouldn't it be wonderful... I told you: when you left said ... go downstairs and say "What? Is that Charlotte?"

Charlotte: That still isn't my concern, Mr. Nyland. I'm...

Mr. Nyland: Yes, it's your concern. Because it will enlarge your world and then you will be open for many different kinds of influences, and that will help you to grow. Because when a person is a little too tight, too conservative, too narrow, very few things can enter because the world is small, and when the world is too small it is not porous enough. It is condensed.

When one becomes like vapor certain things can enter into you because there are

openings—big ones. It's a beautiful thing—with vapor. It's like smoke. If it comes from one—from oneself—and you might say one can go ‘up in smoke,’ it simply means that there is something of one's atmosphere that goes out; and it is exactly like smoke rings from a pipe or something, and it goes up in a configuration that can take place because of the current of the wind or some other kind of atmospheric condition, will make a constellation. Sometimes it will be like a very interesting fairy. Sometimes it will be like a monster. Sometimes it will be an entity. But, it disappears. These are the thoughts that gradually will take on a form, and again will disappear. This is the form of the world for oneself that gradually will be enlarged and again disappear; until there is enough facility to make it stay the way it is, and then it crystallizes out and becomes the Earth—and if it's of a different nature and higher, it crystallizes out as one's Soul.

All right now?

Charlotte: Yes.

Mr. Nyland: Okay. That's what did it, right?

Charlotte: Thank you, Mr. Nyland.

Mr. Nyland: Alright, darling.

Well... Yeah? Yes, how many more on the ... how many feet.

Responder: Maybe one or two minutes.

Mr. Nyland: Okay Ron, go ahead.

Ron Chamberlain: Well, it's in those kinds of thoughts that I have—about, um, being flexible in situations—that I find that the attempt to do it is contained by my feelings. My feelings are in my way of my attempts to do that, and that I may make an attempt which is so brief because my feelings ... I react, and then I'm caught.

Mr. Nyland: Don't make it complicated—that you have to have feelings in it. They needn't be interfering all the time. If you make it a very simple activity or a very simple statement, you can do it without feeling. It's not so difficult. You can for a moment say “No feelings now” ... and you make “Grrrr” if you want to say it, and then you can let in feelings. Something has to control the feelings. Either your body will because it's closely linked up with it and the feelings will take on the form of the body and the body takes on the form of the feeling; or that what is the mind, when it is in a good enough state, it has little bit effect on the feeling—not much, but still there is a chance.

But if I want to Work I connect my mind with my body, and then my feelings have nothing to say anymore. [laughter] No, that is true. That is what happens when one Works. This is 60 percent ... over 60 percent. If I honestly Work my feelings, all they have to do is to give me the wish to continue to Work. That's all I require. But in the presence of the strong wish to Work on myself and Observe and really make an attempt to be Impartial, my feelings will not enter at that time. If they come they won't find any playground, because the playground is occupied by my mind. My mind has taken care of my body. The body is not available anymore for an expression of my feeling; and my feeling by itself, it doesn't know what to do—thank God—because then that energy is used for the building of a Kesdjan body because I am Awake, or at least I make attempts.

That's the way it goes. That extra energy need not explode at all. It can be utilized. And when it is there and I prevent it from being expressed, it is stupid. I've got to Work, then the energy is available for a different purpose; and it being feeling energy, it will go to the formation of Kesdjan first. I explained it once. It goes up that line, you see, and it can enter any one of the three gates, but where it will most likely go is the 'Fa' of the Kesdjan body. It will not help me to release my physical state of tensions and it will not help me on the other side of giving me more insight in my brain, but it will help me in forming, really, Kesdjanian body. As long as this and this are united—the more I can keep on Working in simple ways in ordinary activities and force my mind to become Observant in whatever that part is—then it takes energy, and that will not tolerate my feelings to misbehave. As soon as I let up, the feelings, of course, take over.

All right? That's the answer. Now the question is, how to do it. [laughter]

Now I think we are at the end. Yes? Bitter, huh? All right. So, we'll continue this kind of conversation on Monday. Hope to see you when I come back. Have a good time at the Land and whatever you will be doing, and try to remember what I said Christmas Eve of these days: Preparation for the New Year. So, remember that. At New Year's Eve we can talk about what will we do—and what, really, should be done—with ourselves.

Now I think I will ask Marjorie to play a little bit of music of Gurdjieff as an end to this meeting. I would like her to play, because it is necessary that you hear also certain music played by different people. Because there is much in the music of Gurdjieff which is not always understood by one person, and another person can understand certain things that the first person cannot understand. DeHartmann combined many things within himself because of his

association with Gurdjieff. So I am not comparing it with what DeHartmann has played, but I do compare it with what we try to play, and in that sense it would be very much worthwhile to give a chance to see. Listen to it. It doesn't matter if you criticize it. It's a matter on the part of Marjorie to be what she can be in front of that music, and it's up to us to be what we can be in front of listening to the music.

So, if you wish...

Marjorie: I have to go get my music.

Mr. Nyland: Sure. Go and get the music. In the meantime, we stop the tape.

End of tape